Jewish Immigration & Settlement

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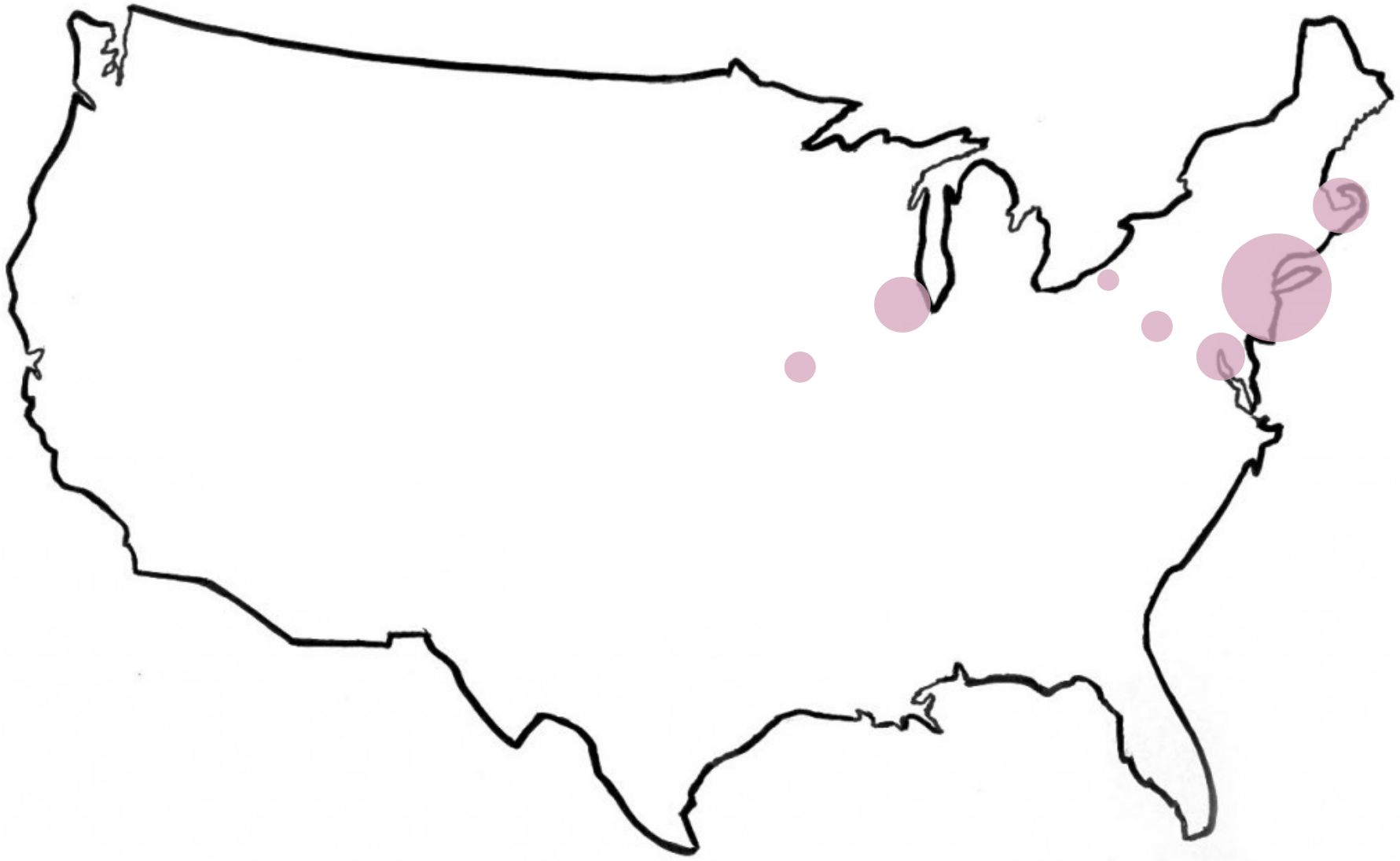
Jewish Settlement Locations



“Jewish Peddler in New York City.”

Peddler: a person who goes from place to place selling small

items.

“Jewish Boy Reading the Torah in New York City.”

Torah: refers to the first five books of the Hebrew Bible

“Move On,” 1903

“In certain sections of New York City large numbers of Jewish and Italian push-cart vendors congregate so closely along the sidewalks that they interfere with traffic. Policemen keep them moving. The picture shows how the frightened peddlers hurry away when a cop appears. Some of the carts are piled high with fruits of all kinds, and it is interesting and amusing to see the expressions of combined fear and anxiety on the faces of the men as they hurry away; the fear of being arrested if they stand, and of losing some of their wares if the carts strike an obstruction in the street.”

Click the image to watch the

“En ciertas zonas de la ciudad de Nueva York, un gran número de vendedores ambulantes judíos e italianos se congregan tan cerca de las aceras que interfieren con el tráfico. La policía los mantiene en movimiento. La imagen muestra cómo los asustados vendedores ambulantes se alejan apresuradamente cuando aparece un policía. Algunos de los carros están repletos de frutas de todo tipo, y es interesante y divertido ver las expresiones de miedo y ansiedad en los rostros de los hombres mientras se alejan apresuradamente; el miedo a ser arrestados si se quedan parados y a perder parte de su mercancía si los carros chocan contra algún obstáculo en la calle.”

Jewish Theatre was a community that developed in New York City as the Jewish population increased. Plays were often performed in the courtyards outside Jewish Churchs. Performers wore masks and sang songs to share the story.

El teatro judío fue una comunidad que se desarrolló en la ciudad de Nueva York a medida que la población judía crecía. Las obras se representaban a menudo en los patios exteriores de las iglesias judías. Los artistas llevaban máscaras y cantaban canciones para compartir la historia.

“Jewish family working on garters in kitchen for tenement home,” Lewis Hine, 1912.

Garter: a band worn around the leg to keep up stockings

“A Scene in the Ghetto, Hester Street,” 1902.

The Secretary – Have you known of cases where the water supply in tenements has been **inadequate**?

Mr. Moscowitz – Yes, sir; in the summer-time very often the water supply is inadequate, and people are deprived of water for half a day. I have known that to be the case in two instances of my own knowledge, and the particular water supply is deficient in tenements which have closets in the hallways. This is a fact which is general. From my own observations in the tenements where the closets are situated in the hall, the stench is very noticeable, and the reason, I believe, is because there is not a sufficient flush in the closet. I do not know whether it is compulsory for the landlord to supply a certain thickness of pipe, but I surely think it ought to be because I have noticed that the water supply is not sufficient in the closets situated in the hallways.

The Secretary – Have you noticed the practice of people sleeping on the roofs and in the street in the summertime?

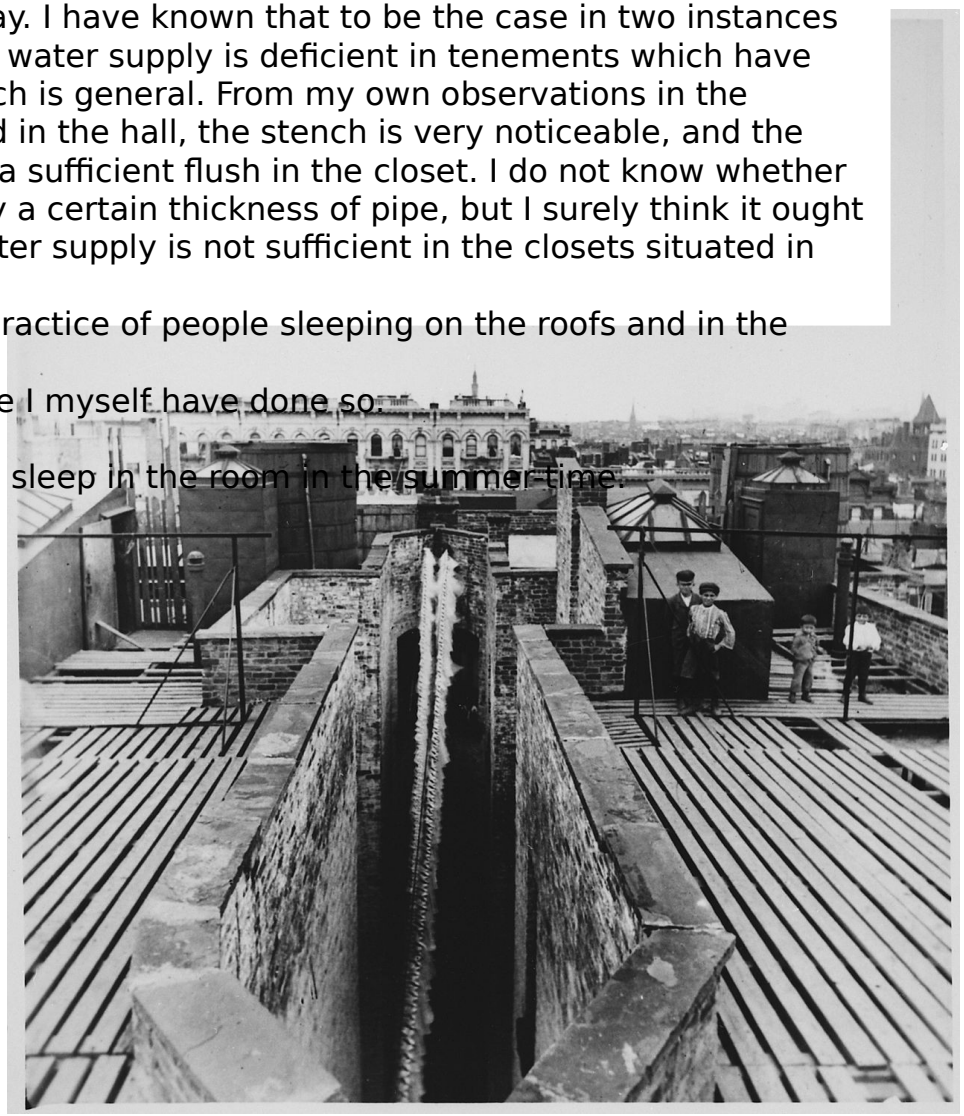
Mr. Moscowitz – Yes, sir, I have, because I myself have done so.

The Secretary – Why?

Mr. Moscowitz – Because it is too hot to sleep in the room in the summer-time.

tenement: a large building divided into apartments, usually in a poor area of a city

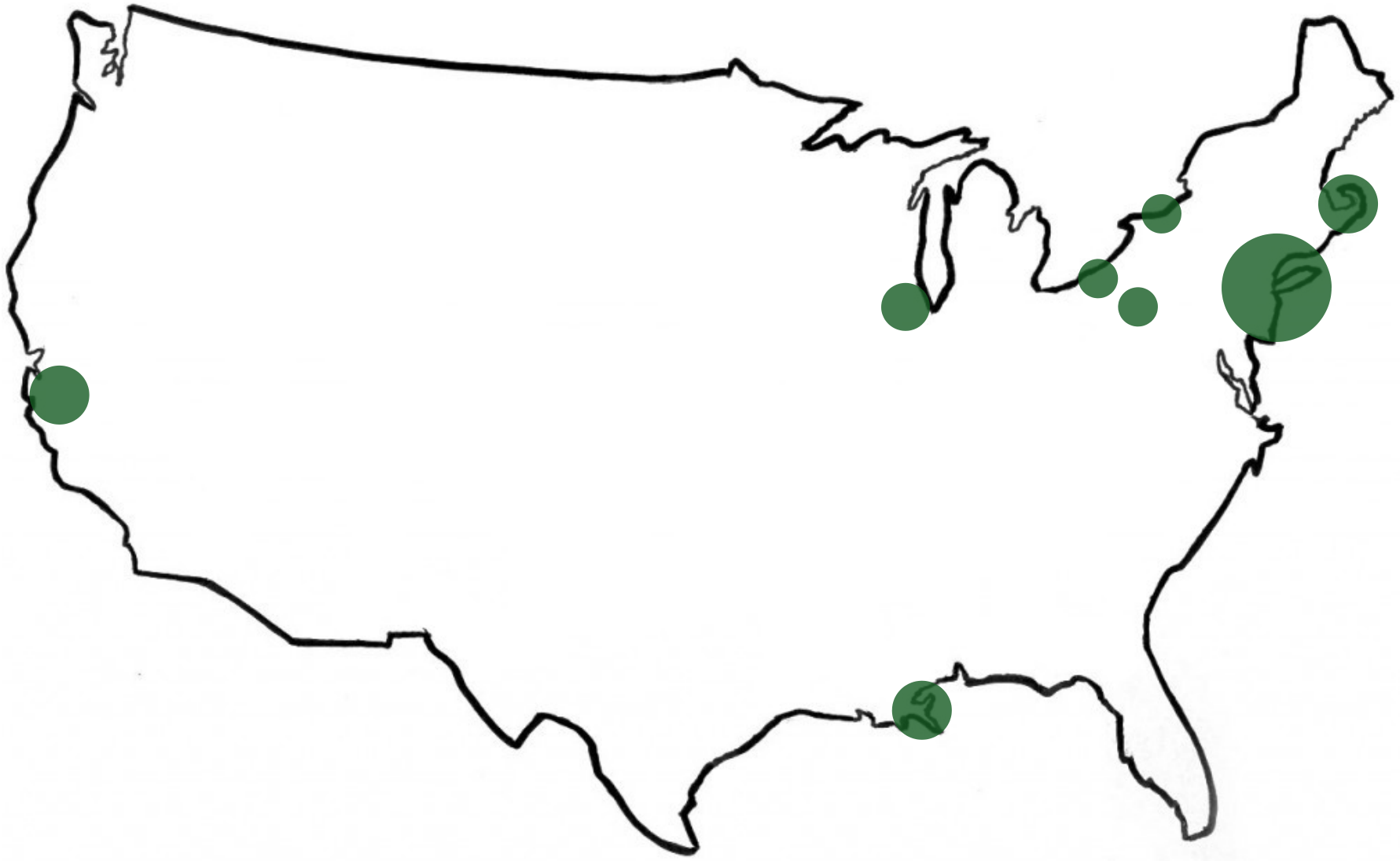
The above book selection describes the experience of living in a dumbbell tenement with an air shaft. The picture to the right shows an example air shaft at the top of a building.



“The most familiar sound in the streets is the click of the sewing machine; the most familiar sight; men, women, and children staggering along under the weight of huge packs of half-finished clothing.” Jewish people commonly worked in the garment industry, holding 90% of the jobs by 1900.

Italian Immigration & Settlement

Italian Settlement Locations



“Italian family living 428 E. 116th St., 2 floor back. They were so illiterate I couldn't get their names. Have been in U.S. only one month.” Lewis Hine

Illiterate: cannot read or wrtie

“Italian Bread Peddlers,” Mulberry St., New York

“Family of Louis Rizzo, a laborer who works some. The wife and four children (none could speak English at all) work on feathers and make about $3.00 a week. Been in U.S. five months. Do not go to school yet. They were working in a very dim light.” Lewis Hine

Italian market, Mulberry Street, New York

“Italian Street Performer”
NYC, 1892

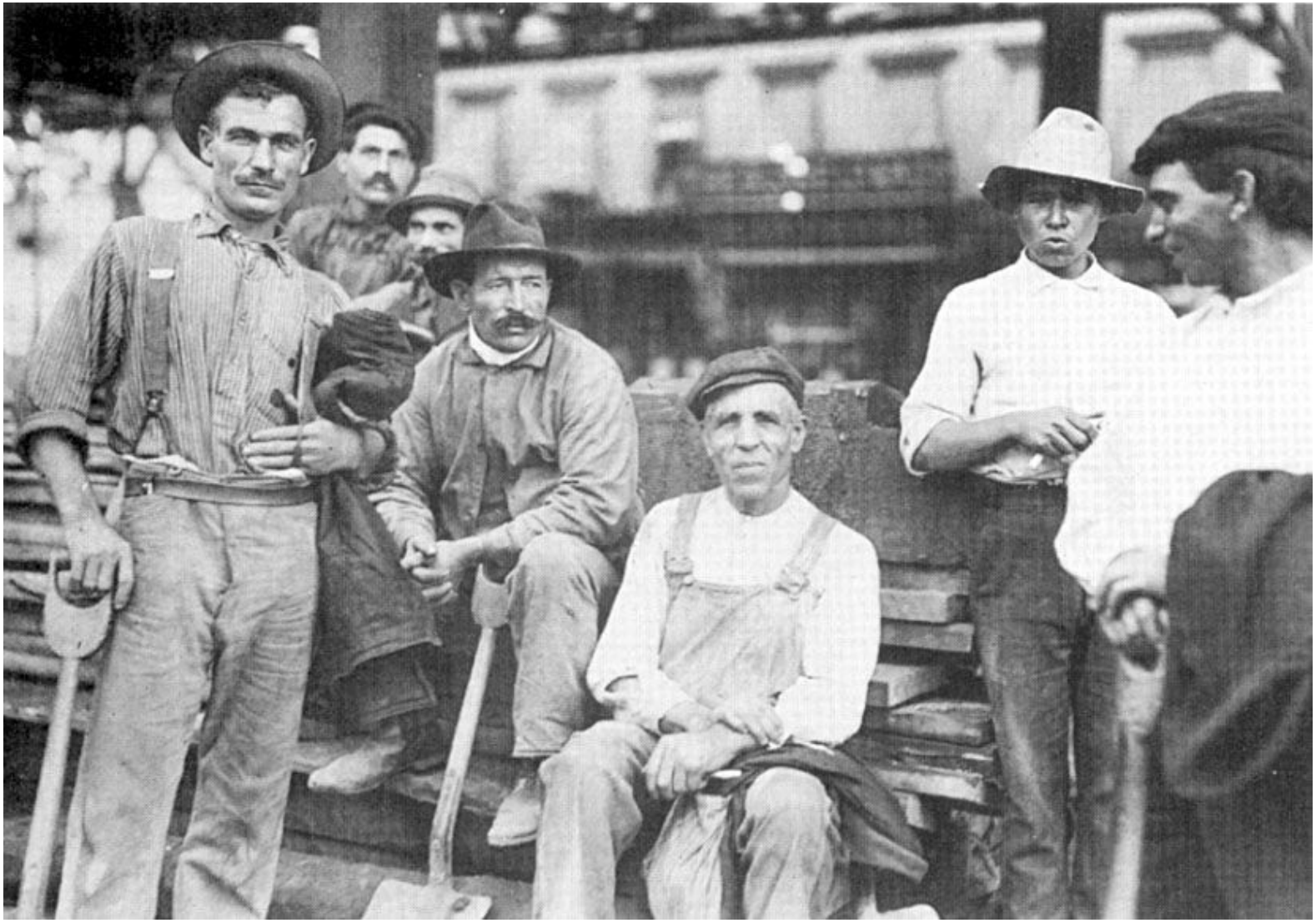
Italians often held their church gatherings in cramped basements and less-than-ideal settings. This drove them to seek permission from community and religious leaders to establish their own places of worship. **Saint Joachim** was created in 1888. It was the first Italian parish in New York City, located in the lower east side. Italian newcomers could embrace their Catholic beliefs using their native language and cherished customs. It was within the walls of Saint Joachim that the inaugural **Saint Rocco Statue** found its home, revered by the Southern Italian immigrants of Manhattan's Lower East Side.

Saint Joachim Church

The parade of St. Rocco

Los italianos solían celebrar sus reuniones religiosas en sótanos estrechos y entornos poco ideales. Esto los impulsó a solicitar permiso a la comunidad y a los líderes religiosos para establecer sus propios lugares de culto. San Joaquín se fundó en 1888. Fue la primera parroquia italiana en la ciudad de Nueva York, ubicada en el Lower East Side. Los italianos recién llegados podían abrazar sus creencias católicas utilizando su lengua materna y sus preciadas costumbres. Fue dentro de los muros de San Joaquín donde se alzó la primera estatua de San Roque, venerada por los inmigrantes del sur de Italia del Lower East Side de Manhattan.

“Carmela Picciano, 311 E. 149th St., 3rd fl[oor] rear. 12 years old. Making lace for collars. Works until 9 P.M. sometimes. Dirty kitchen.” Lewis Hine



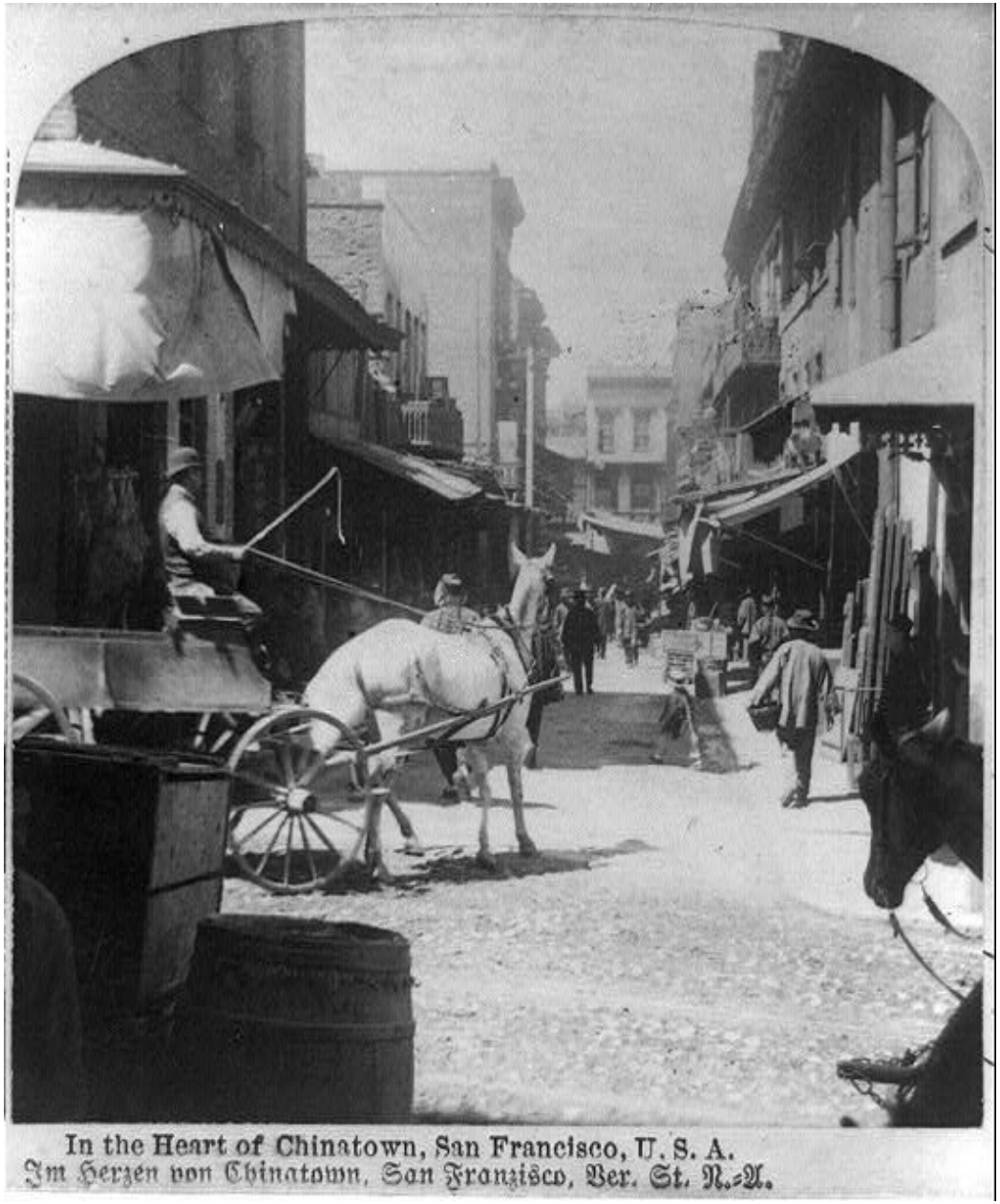
Italian Day Laborers in NYC, Lewis Hine, 1910

Italian Newsies on the street in New York City, 1910, Lewis Hine.

Boy carrying hats (in hat boxes) in NYC, Lewis Hine.

Chinese Immigration & Settlement

Chinese Settlement Locations



In the Heart of Chinatown, San Francisco, U. S. A.
Im Herzen von Chinatown, San Franzisco, Ver. St. N.-A.

“In the heart of Chinatown, San Francisco, U.S.A., 1892.

“When I first opened a laundry it was in company with a partner, who had been in the business for some years. We went to a town about 500 miles inland, where a railroad was building. We got a board shanty and worked for the men employed by the railroads. Our rent cost us $10 a month and food nearly $5 a week each, for all food was dear and we wanted the best of everything—we lived principally on rice, chickens, ducks and pork, and did our own cooking…

We had to put up with many insults and some frauds, as men would come in and claim parcels that did not belong to them, saying they had lost their tickets, and would fight if they did not get what they asked for. Sometimes we were taken before Magistrates and fined for losing shirts that we had never seen. On the other hand, we were making money, and even after sending home $3 a week I was able to save about $15.”

Lee Chew, "The Biography of a Chinaman," *Independent*, 15 (19 February 1903), 417-423

"Cuando abrí una lavandería por primera vez, estaba en compañía de un socio, que había estado en el negocio durante algunos años. Fuimos a un pueblo a unas 500 millas tierra adentro, donde se estaba construyendo un ferrocarril. Conseguimos una choza de tablas y trabajamos para los hombres empleados por los ferrocarriles. Nuestro alquiler nos costaba $ 10 al mes y la comida casi $ 5 a la semana cada uno, porque toda la comida era cara y queríamos lo mejor de todo: vivíamos principalmente de arroz, pollos, patos y cerdo, y cocinábamos nosotros mismos ...
Tuvimos que soportar muchos insultos y algunos fraudes, ya que los hombres entraban y reclamaban paquetes que no les pertenecían, diciendo que habían perdido sus boletos y que lucharían si no obtenían lo que pedían. A veces nos llevaban ante los magistrados y nos multaban por perder camisas que nunca habíamos visto. Por otro lado, estábamos ganando dinero, e incluso después de enviar a casa $ 3 a la semana pude ahorrar alrededor de $ 15."

Lee Chew, "The Biography of a Chinaman," *Independent*, 15 (19 February 1903), 417-423

Four Chinese Field Hands, 1898

The Lee Family posing with their “paper son.”

Paper son: Paper sons or paper daughters were Chinese people who were born in China and illegally immigrated to the United States and Canada by pretending to be apart of a family

No. 76514

ORIGINAL.

Benjamin Todd Frederick

UNITED STATES OF AMERICA.

Certificate of Residence.

Issued to Chinese Labour, *under the Provisions of the Act of May 5, 1892.*

This is to Certify THAT Cang Mun, a Chinese Labour, now residing at San Diego Cal has made application No. 413-H to me for a Certificate of Residence, under the provisions of the Act of Congress approved May 5, 1892, and I certify that it appears from the affidavits of witnesses submitted with said application that said Cang Mun was within the limits of the United States at the time of the passage of said Act, and was then residing at San Diego Cal and that he was at that time lawfully entitled to remain in the United States, and that the following is a descriptive list of said Chinese Labour viz.:

NAME: Cang Mun AGE: 32 years

LOCAL RESIDENCE: San Diego Cal

OCCUPATION: Laundry Trower HEIGHT: 5 ft 3 3/8 in COLOR OF EYES: Black

COMPLEXION: Dark PHYSICAL MARKS OR PECULIARITIES FOR IDENTIFICATION: Scars top head

And as a further means of identification, I have affixed hereto a photographic likeness of said Cang Mun

GIVEN UNDER MY HAND AND SEAL this 24th day of April, 1894 at San Diego State of California

[SEAL.]

O. M. Welborn
Collector of Internal Revenue,
1st *District of* Cal
for B T Frederick Dep Col

2—1498

76514

Cang Mun

This is a document certifying that the individual named is allowed to live in the U.S.

In this image, a crowd has gathered around a Chinese man who is dressed as a dragon for the Chinese New Year, 1920s.

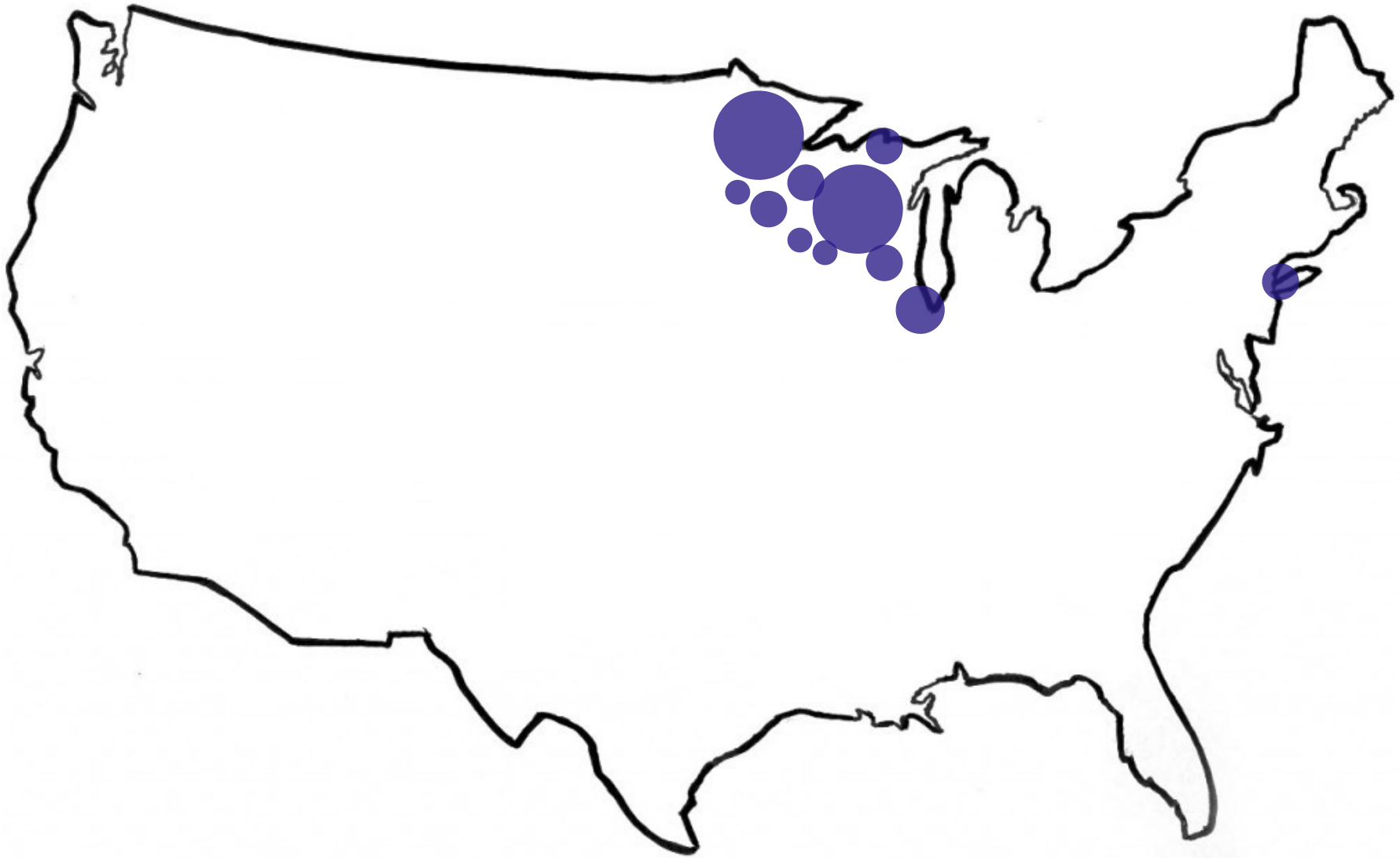
This photograph shows the funeral service of a man named High Lee in South Dakota. It was taken by John Grabill.

This drawing shows the massacre of the Chinese in Rock Spring, Wyoming, after they refused to join in a strike for higher wages.

This photograph shows Chinese workers on the Great Northern Railway in 1909.

Scandinavian Immigration & Settlement

Scandinavian Settlement Locations



Beret Hageback in front of her sod house, Minnesota, 1896.
Sod House: build from bricks of sod- upper layer or soil and grass

The Ellefson family in front of their home, Minnesota, 1880.

“How Wheat Farming Changed” by John Herbert Quick

“Most of our Iowa pioneers were farmers. They were farmers who brought with them the desire merely to make homes and livings there from. Some of the covered-wagon people were possessed of the greed of land speculation, but most of them simply desired homes of their own; that and the satisfaction of the racial urge to follow the setting sun. They found the prairie lacking in the capacity to yield the satisfaction of as many of their wants as did the forest. There was no forest to give them logs for house, and little timber fit for lumber. Soon they had fuel to buy. There were no salt licks for salt. In a thousand ways they were forced to resort to the production of a surplus to sell for money with which to buy supplies.”

Greenberg, D.B., *Land That Our Fathers Plowed. The Settlement of Our Country As Told By the Pioneers Themselves and Their Contemporaries*, 1969

"Cómo cambió el cultivo de trigo" por John Herbert Quick
"La mayoría de nuestros pioneros de Iowa eran agricultores. Eran agricultores que trajeron consigo el deseo de simplemente hacer hogares y vivir allí. Algunas de las personas de los carros cubiertos estaban poseídas por la codicia de la especulación de la tierra, pero la mayoría de ellos simplemente deseaban casas propias; eso y la satisfacción del impulso racial de seguir la puesta de sol. Encontraron que la pradera carecía de la capacidad de satisfacer tantas de sus necesidades como lo hacía el bosque. No había bosque que les diera troncos para la casa, y poca madera apta para la madera. Pronto tuvieron combustible para comprar. No había lamidas de sal por sal. De mil maneras se vieron obligados a recurrir a la producción de un excedente para venderlo por dinero con el que comprar suministros".

Greenberg, D.B., Tierra que araron nuestros padres. El asentamiento de nuestro país contado por los propios pioneros y sus contemporáneos, 1969

Pictured above is a steam plow machine on a farm in Halloch, Minnesota, 1882.

Gamla och Nya

Hemlandet.

Hemlandet

Hemlandet

33DJE ÅRG.—№ 1. CHICAGO, ILL., TISDAGEN DEN 1 JANUARI 1907. LÖPANDE NR 2,702.

Tankar vid årsskiftet.

Nyår i Rumänien.

Guldkorn vid årsskiftet.

DET NYA ÅRET.

En nyårsdröm.

This image represents one of the many newspapers created by Swedish immigrants in Minnesota. It was called “Hemlandet” or the “Homeland.”

“...I am again on a railroad train winding its way westward between wooded hills for one hundred and fifty miles and thence in straighter lines four hundred miles further over Minnesota, North Dakota and Montana prairies. I see farms to the right and left with comfortable dwellings and big, red barns, sheltered in groves of planted trees. I see herds of cattle, horses, hogs and sheep browsing on cornstalks left in the fields, or burrowing for food or shelter into huge straw piles left from the fall threshing. The ground is fall-plowed, ready to be seeded again as soon as spring returns. I pass through towns with fine buildings for dwellings and business. I reflect that when there wasn't yet a wagon road where I now ride in Pullman, Norwegian and Swedish immigrants came here in canvas-covered wagons pulled by oxen, and where they found no human trace on the ground they unhitched, built log or sod houses for shelter, and out of the wilderness made what I now see. How proud they well may be of that hard, creative work! They have been given political independence and have earned economic independence of their native countries, and they must, I think, for their own development, and in the interest of their adopted country, attain intellectual and spiritual independence also, without a dual national sentiment.”

From *Recollections of an Immigrant*, by Andreas Ueland

"... Estoy de nuevo en un tren de ferrocarril que serpentea hacia el oeste entre colinas boscosas durante ciento cincuenta millas y desde allí en líneas más rectas cuatrocientas millas más allá de las praderas de Minnesota, Dakota del Norte y Montana. Veo granjas a derecha e izquierda con cómodas viviendas y grandes graneros rojos, protegidos en arboledas de árboles plantados. Veo rebaños de ganado, caballos, cerdos y ovejas pastando en los tallos de maíz que quedan en los campos, o excavando en busca de comida o refugio en enormes montones de paja que quedan de la trilla de otoño. El suelo está arado en otoño, listo para ser sembrado nuevamente tan pronto como regrese la primavera. Paso por pueblos con hermosos edificios para viviendas y negocios. Reflexiono que cuando aún no había un camino de carretas donde ahora viajo en Pullman, los inmigrantes noruegos y suecos venían aquí en carros cubiertos de lona tirados por bueyes, y donde no encontraron rastros humanos en el suelo, desengancharon, construyeron casas de troncos o césped para refugiarse, y del desierto hicieron lo que ahora veo. ¡Qué orgullosos pueden estar de ese trabajo duro y creativo! Se les ha dado independencia política y se han ganado la independencia económica de sus países de origen, y deben, creo, para su propio desarrollo, y en interés de su país adoptivo, alcanzar también la independencia intelectual y espiritual, sin un doble sentimiento nacional".

From *Recollections of an Immigrant*, by Andreas Ueland

Women in costumes, 1888

“I must tell about my first Christmas in this working for strangers. I called on her Christmas Eve. It had been raining for several days. The slush was deep in the streets. A piercing wind came sweeping from the north. In Norway we always had snow at Christmas and the air on Christmas Eve was full of the music of many bells. As my sister had heard that people gave each other Christmas presents in this country, she handed me a quarter and told me to buy myself a present. On the way home I went into a bookstore and bought my first book in English. I do not think I understood the meaning of the title, but it expressed the sentiment of a newcomer on his way to a cold, cheerless room to spend his first Christmas away from the lights and laughter and love of the old home; the title was, “ Is Life Worth Living?” When I awoke next morning, the merry sound of sleigh 33 bells fell on my ears and when I looked out of the window, the world was white. Oh, yes, life was worth living in America, too.”

Nils Nilsen Ronning, *Fifty Years in America,* 1938

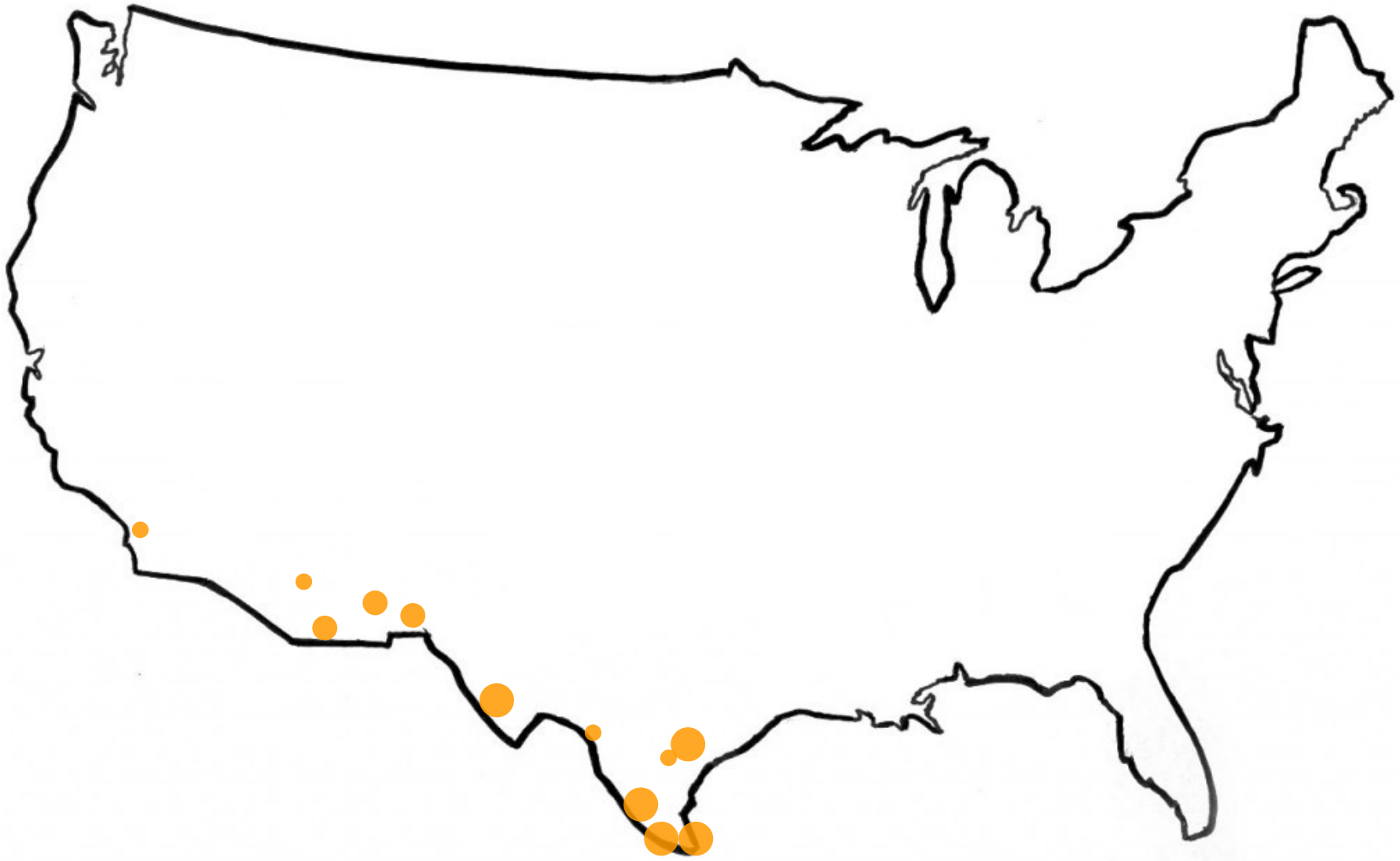
"Debo contar sobre mi primera Navidad en este trabajo para extraños. La visité en Nochebuena. Había estado lloviendo durante varios días. El aguanieve estaba en lo profundo de las calles. Un viento penetrante vino del norte. En Noruega siempre teníamos nieve en Navidad y el aire en Nochebuena estaba lleno de la música de muchas campanas. Como mi hermana había oído que la gente se hacía regalos de Navidad en este país, me entregó una moneda de veinticinco centavos y me dijo que me comprara un regalo. De camino a casa entré en una librería y compré mi primer libro en inglés. No creo haber entendido el significado del título, pero expresaba el sentimiento de un recién llegado que se dirige a una habitación fría y triste para pasar su primera Navidad lejos de las luces, las risas y el amor del viejo hogar; el título era: "¿Vale la pena vivir la vida?" Cuando me desperté a la mañana siguiente, el alegre sonido de las campanas del trineo 33 cayó sobre mis oídos y cuando miré por la ventana, el mundo era blanco. Oh, sí, la vida también valía la pena vivirla en Estados Unidos".

Nils Nilsen Rønning, *Fifty Years in America,* 1938

St. Lucas Norwegian Lutheran Church, Minnesota, 1920.

Mexican Immigration & Settlement

Mexican Settlement Locations



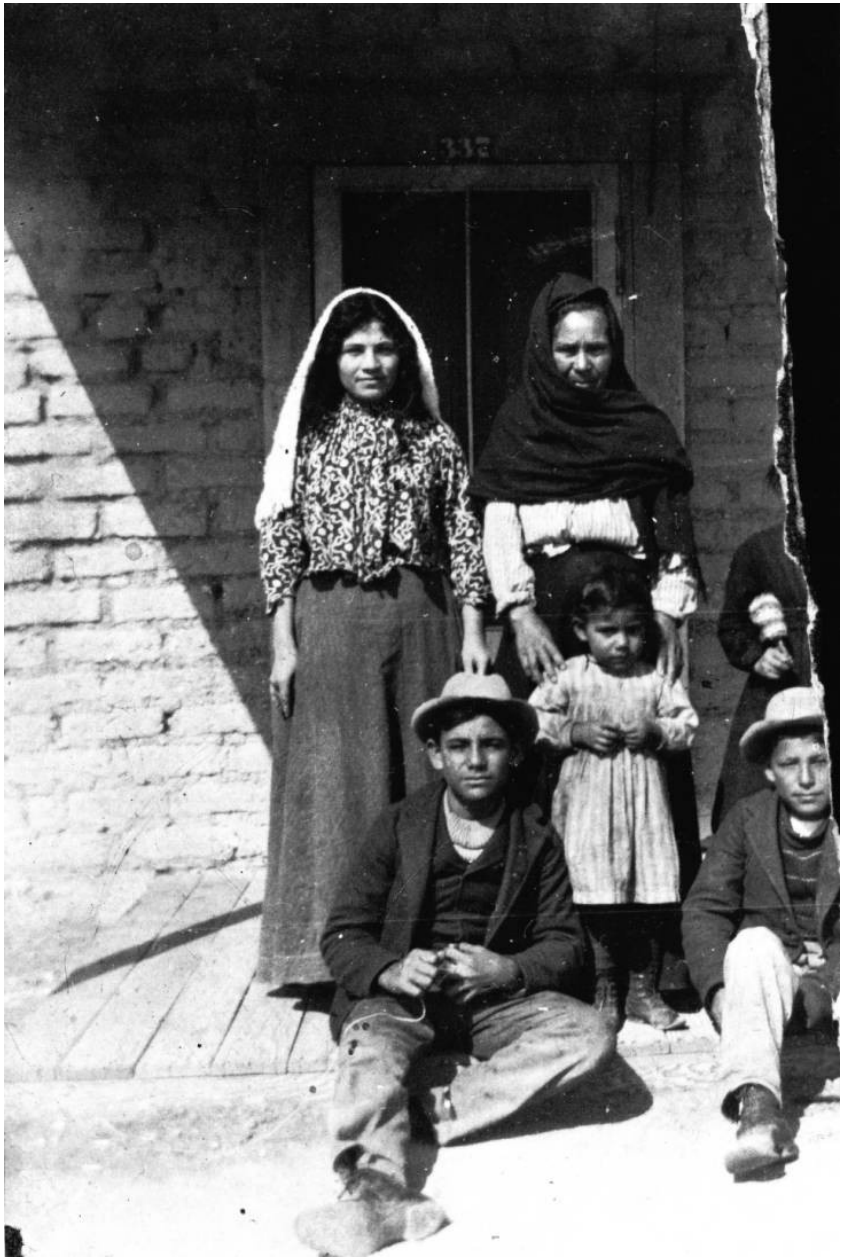
In my youth I worked as a house servant, but as I grew older I wanted to be independent. I was able through great efforts to start a little store in my town. But I had to come to the United States, because it was impossible to live down there with so many revolutions. . . So when we got to Torreón I ran away just as soon as I could. That was about 1915. I went from there to Ciudad Juarez and from there to El Paso. There I put myself under contract to go to work on the tracks. I stayed in that work in various camps until I reached California. I was for a while in Los Angeles working in cement work, which is very hard. From there I went to Kansas, and I was also in Oklahoma and in Texas, always working on the railroads. . . Here in the Miami mine [Arizona] I learned to work all the drills and all the mining machinery and I know how to do everything. The work is very heavy, but what is good is that one lives in peace.

Pablo Mares, interview by Manuel Gamio, in Manuel Gamio, *The Mexican Immigrant: His Life-Story*

En mi juventud trabajé como sirvienta doméstica, pero a medida que crecía quería ser independiente. Pude a través de grandes esfuerzos abrir una pequeña tienda en mi ciudad. Pero tuve que venir a los Estados Unidos, porque era imposible vivir allí con tantas revoluciones. . . Así que cuando llegamos a Torreón me escapé tan pronto como pude. Eso fue alrededor de 1915. Fui de allí a Ciudad Juárez y de allí a El Paso. Allí me contraté para ir a trabajar en las vías. Permanecí en ese trabajo en varios campamentos hasta que llegué a California. Estuve un tiempo en Los Ángeles trabajando en cemento, lo cual es muy difícil. De allí fui a Kansas, y también estuve en Oklahoma y en Texas, siempre trabajando en los ferrocarriles. . . Aquí en la mina de Miami [Arizona] aprendí a trabajar con todos los taladros y toda la maquinaria minera y sé cómo hacer todo. El trabajo es muy pesado, pero lo bueno es que uno vive en paz.

Pablo Mares, interview by Manuel Gamio, in Manuel Gamio, *The Mexican Immigrant: His Life-Story*

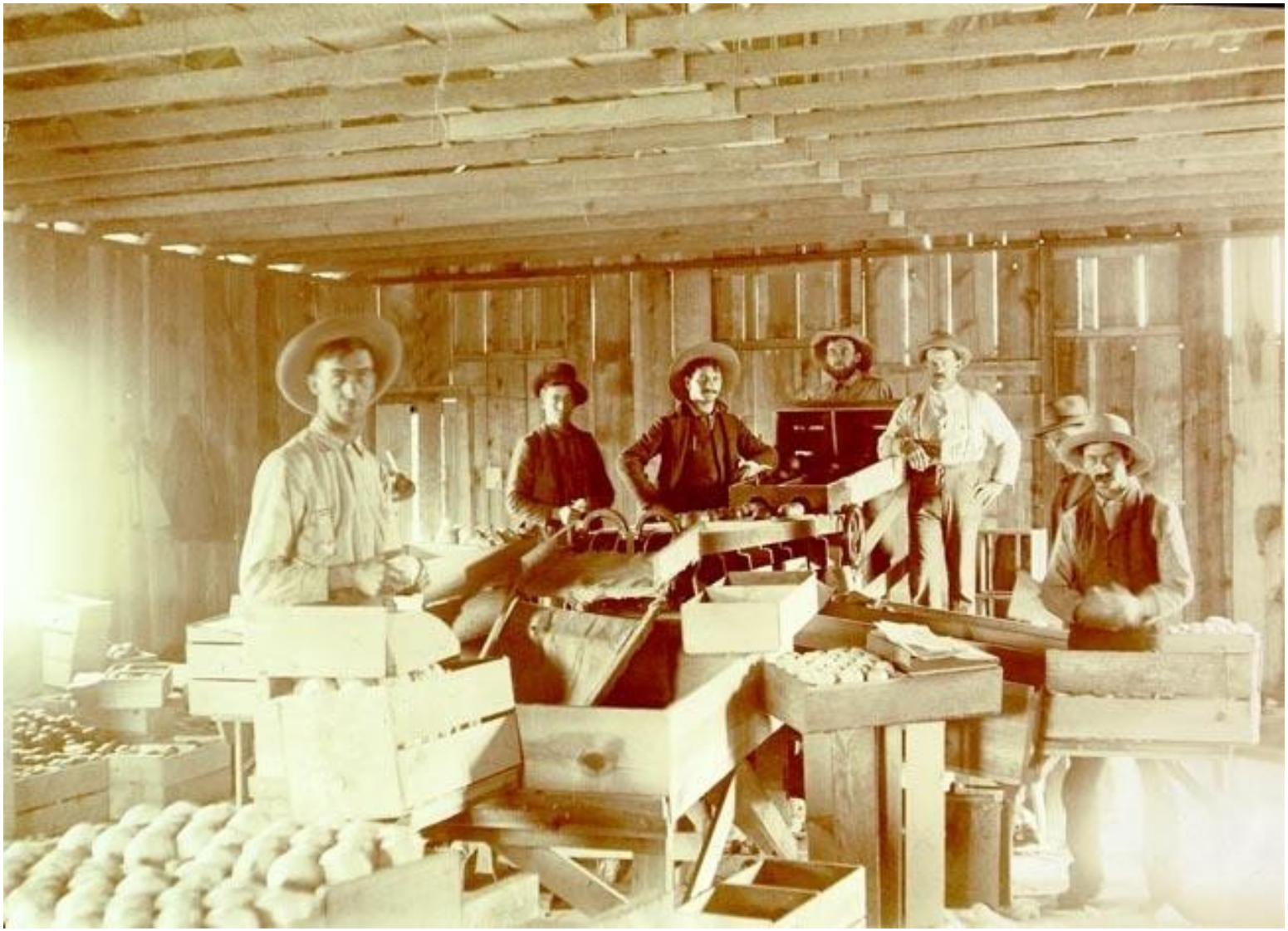
A Mexican family feeding the chickens in Arizona, 1900s.



This is a portrait of the Fimbres family in front of their adobe house in Tucson Arizona.

Adobe: a kind of clay used as a building material, typically in the form of sun-dried bricks.

Mexican workers in a mine in Arizona, 1900s.
A mine worker- works underground to get useful minerals from the earth.



Citrus (orange) Packing in Greater Phoenix, Arizona, 1900.

Construction Workers in 1915, Tucson, Arizona.

“From the time we entered I noticed a change in everything, in customs, and so forth… When we got to Los Angeles we rented a furnished apartment and there my mother took charge of fixing everything up for us. My sisters and I decided to look for work at once. One of my sisters, the oldest, who knew how to sew well, found work at once in the house of a Mexican woman doing sewing. My mother then decided that my youngest sister had better go to school and that I should also work in order to help out with the household expenses and with the education of my sister. As I didn’t even know how to sew or anything and as I don’t know English I found it hard to find work, much as I looked. As we had to earn something, a girl friend of mine, also a Mexican, from Sonora, advised me to go to a dance-hall… My work consists of dancing as much as I can with everyone who comes. At the beginning I didn’t like this work because I had to dance with anyone, but I have finally gotten used to it and now I don’t care, because I do it in order to earn my living. Generally I manage to make from $20.00 to $30.00 a week, for we get half of what is charged for each dance. Each dance is worth ten cents so that if I dance, for example, fifty dances in a night I earn $2.50. Since the dances are short, ten cents being charged for just going around the ball-room, one can dance as many as a hundred. It all depends on how many men come who want to dance. Besides there are some who will give you a present of a dollar or two. This work is what suits me best for I don’t need to know any English here… One has to come at 7:30 in the evening and one goes at 12:30, and sometimes at 1 in the morning… In Mexico this work might perhaps not be considered respectable, but I don’t lose anything here by doing it.”

Elisa Silva, interview by Manuel Gamio, in Manuel Gamio, *The Mexican Immigrant: His Life-Story* (Chicago: University of Chicago Press, 1931), 159-162.

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The Hispanic-American Alliance (AHA) was founded in Tucson, Arizona in 1894. It’s purpose was to provide social activities for Mexican immigrants and promote their civil rights.

Mexican Americans gathering for Mexican Independence Day in Arizona, 1910.